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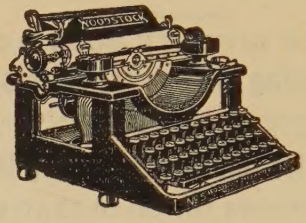

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Yale Divinity Quarterly

VOL. XIV NOVEMBER, 1917 No. 2

FOUR HUNDRED YEARS OF PROTESTANTISM.

DEAN CHARLES R. BROWN.

We stand here at a long remove in miles and in time and in mood from those Germans who saw Martin Luther nailing his Declaration of Independence to the door of the Church in Wittenberg. We find ourselves, alas, at war with that land of noble history, and the feeling of four-fifths of all the earth tonight is not what it would have been had this anniversary occurred ten years ago.

The Germany of Luther and Schleiermacher, of Kant and Hegel, of Goethe and Schiller, of Beethoven and Bach, of Carl Schurz and Franz Sigel, is a land to which we can hold out our hands in warmest fellowship. But toward that Germany which has fallen under the spell of a mad, military caste intent upon the subjugation of other and freer nations than herself, our deepest feeling must be one of moral opposition. The very spirit of autocracy which Luther fought with all his might is now in the saddle in Germany and is riding that country as many of us believe for a terrible fall. With that spirit we are at war. Here we stand! God help us! We cannot otherwise! It is not a matter of political expediency; it is not a matter of commercial advantage—it is a matter of principle. And we have pledged the utmost of our strength to the maintenance of those principles which we hold to be just and right.

But even in war times it is altogether fitting that a great religious gathering like this should pause to pass in review some of the more significant events which have fallen within the last four centuries. The Protestant Reformation was a great religious movement and it was also in the broadest and best sense political.

It involved a sharp break with that mighty organization which had come to dominate in its own interest the wealth and the learning, the social life, and the governments of Europe. It voiced a profound dissatisfaction with the existing order which had spread over an entire continent. It was a movement which called for the coming of a new heaven of religious thought and of a new earth wherein should dwell righteousness. It was a revolt of the human against the ecclesiastical. It was one of the days of the Son of Man, and those who had eyes to see saw again the veil of the Temple rent in twain from the top to the bottom.

Let me speak, then, of that movement in its early promise, in its actual performance, and in its present prospects.

I. In that great day when Protestantism first stood up to challenge the right of a mighty system to rule the lives of men it had emblazoned upon its shield the promise of a new day for all who would fear God and work righteousness. Its four main ideas were these:

1. The right of direct and immediate access to God for every soul with no sort of priestly mediation or ecclesiastical barrier blocking the way. He is not far from anyone of us, and whosoever will may come.

2. Its doctrine of grace as opposed to the idea of salvation by penance or by observances or by advances made from some treasury of merit under the control of priests. By grace are ye saved through faith and that not of yourselves for Eternal Life is the gift of God.

3. The authority of the Scriptures—not the decrees of councils, nor the words of popes, nor the traditions of the elders, but the mind of Christ as it lies reflected supremely upon the pages of the New Testament,—this was to be the court of last appeal.

4. The right of private judgment which carries with it by implication all that is contained in our modern program of political and spiritual democracy. Every man by virtue of the fact that he is a man has the God-given privilege of judging, of interpreting, and of applying all these truths of Church and State to his own personal needs and to the needs of that society where he stands.

How full of promise were those four main ideas of the Protestant Reformation! In our day and in our own section of the

Christian world they are the mere commonplaces of thought and practice. But in that period when priestcraft had so successfully overlaid the minds of men with burdens grievous to be borne, the proclamation of these fundamental truths caused the hearts of men to leap.

They made clear the fact that the religion of Jesus Christ is not a mere history of something sacred and beautiful, which happened long ago for our advantage. It is not an elaborate system of artificial observances imposed upon us by external authority. It is not a collection of theories about things quite removed from the daily secular interests of men. The religion of Jesus Christ is a mode of life upon which any soul anywhere may enter immediately by the grace of God for his own eternal good and for the benefit of all those who are touched by the hand of His influence.

The Protestant Reformation stood out against the false asceticism of that day which had maneuvered itself into a privileged place of sanctity. This was in some measure due to the joyous humanity of Luther himself, but it was due even more to the fact that it took its standards and its spirit from the original sources. The gospel of Christ is not in the main a gospel of cutting down and of lopping off, a gospel of giving up and of going away back to sit down in a kind of tontine gloom which promises big dividends of satisfaction in the world to come. The Gospel of Christ is a gospel of life. It offers a program and a dynamic for brave, manly, full-fledged, useful, joyous life. "This do," it says, as its author said at the start, "and thou shalt live." It comes that men may have life and have it more abundantly.

The Protestant Reformation was indeed a protest against existing errors and abuses. But it had also its own positive program for the lives of men. It would have said in those days, as it says now, that no man is a Protestant simply because he denies the infallibility of the Pope or refuses to attend Mass, or declines the intimate experiences of the confessional. He is a Protestant only when he is putting his full strength into living the life of a responsible citizen in the Kingdom of God, answerable only to his Maker, and sustained by his sense of fellowship with all those who show the spirit of the Master.

Therefore the faith of the Protestant offered to the souls of

men, puzzled and wearied by the system which had brought them neither peace nor strength, a splendid promise of that life which is life indeed. And within fifty years of the time when Luther faced the Diet of Worms it had won a magnificent success. In England and in Scotland, in Sweden and in Denmark, in Prussia, in Saxony and in the Netherlands, it had triumphed. And in all the other countries on this side of the Alps it seemed to be on the very edge of victory. It came with all the promise of a new day for northern and for western Europe.

II. But in the second place, we must ask how far that promise has beeen fulfilled in its actual performance. It is a melancholy fact for us that in those first fifty years Protestantism gained in many sections of Christendom its highest ascendancy. It gained an ascendancy which on diverse fields was speedily lost and never again regained.

Its earlier victories over an easy-going and corrupt Church were rapid and decisive. But there came a counter-reformation when the advances of the Protestant faith were checked and held by another quality of Church life which had in it the rigor and the vigor of Ignatius Loyola. Then the rapid victories of Protestantism came to an end. And when Protestantism itself had become rich and proud it had no longer its former strength of appeal. As it was in the first century, so it was in the seventeenth, and so it will be ever. It is the movement which is "lifted up from the earth" by discipline and self-sacrifice, which draws men to it.

Many a religious movement has shown itself magnificent in protest, and then has become ineffective when once the protest was accepted and the hour had struck for wise, constructive action. The Unitarian reaction against an impossible orthodoxy and the Christian Science movement as a protest against materialism have shown themselves strong in criticism, but they are weak in that statesmanship which can develop and carry through large policies of constructive effort.

It was an easy matter for men to draw back from pardons and indulgences, from magical rites and from artificially imposed ceremonies. It was an easy matter for them to insist that bread was bread and wine was wine, over which no priest had more transforming power than the unordained laymen. But the hard

test came when the call was made for that clear-cut, positive, spiritual energy demanded for the renewal and the direction of the lives of men and of nations.

No form of religion can ever live and thrive by what it denies. It can live and thrive only by what it affirms and incarnates. The habit of mind which is critical rather than constructive, the faith which is merely pallid and feeble in the distaste it shows for the coarser food upon which the souls of men are fed, the whole mood which is more intent upon the limitations of its fellows than upon the excellencies it can show in its own militant bearing—no one of these is destined to conquer. They will never be able to hold their own against the highly organized and resolute Church of Rome, to say nothing of winning that harder and more honorable victory in subduing the world, the flesh and the devil.

In my judgment, one of the reasons why Protestantism has not been more successful in fulfilling that early promise is to be found in the fact that it was never quite brave enough to undertake to deal with this human life of ours in its entirety. The Roman Catholic Church with its seven sacraments reaching out through all the main crises of human life from the baptism of a newborn babe to the last unction for the dying, with its openly proclaimed or covertly held belief in the temporal sovereignty of the Church, with its steady reach for the control of the forces of education and with its confessional projecting the power of the Church into the most intimate relations of daily life, this organization has undertaken the spiritual supervision of man's entire career It has been imperial in its ambitions, as would befit an organization which heads up in Rome.

Now I covet for our own Protestant faith some of that same imperialism. Not that I would see the State or the school, the home or the place of trade controlled by the Church—God forbid! —but I would that all these interests should be brought into obedience to the spirit of Christ. Has our Church ever been brave enough to accept for itself openly the entire program of the Kingdom of God on earth? Has it ever set itself resolutely to the renewal of this entire fabric of civic, commercial and social life after the method of the Master! The saving of privileged souls here and there out of the moral wreck is not enough. The nurture of those fortunate beings whose ancestors came

over in the Mayflower, the habit of attacking human want piecemeal by petty charities, oftentimes ill-advised in their operation, the making of a fair show in the flesh by some hopeful measure of rescue work on mission fields, all this fails to make potent appeal to the moral imagination of the masculine half of the race, and it is rapidly losing its power with the more patient part of our population.

But suppose that the Protestant Church for the last four centuries in its hymns and in its prayers, in its sermons and in its lay practice had been standing for the principle of equality before the law, for a more democratic spirit in the control of our great industries, for a more equitable distribution of the good things of life between those who toil with their heads and those who toil with their hands, for the end of all class legislation and all plundering of the many for the profit of the few, for the banishment of that moral degradation which ensues where the conditions of ill-requited toil become inhuman, for the removal of race prejudice and hatred, and for the development of that quality and measure of national and international morality which would avert those disasters which are crushing the life out of entire peoples—suppose, I say, that we had been steadily exalting in our Protestant faith that imperialism of the Christ-spirit in all these relations of the common life! Would not our Protestantism today be much further on the road toward the performance of its early promise?

In the Saturday evening editions of many of our metropolitan dailies you find a page given to what is called in handsome letters and in pathetic phrase, "The Religious World." Heaven save the mark! As if the religious world were a thing apart from the world described on the front page, and in the real estate and financial columns, a thing apart from the life portrayed on the pages given to sport and to labor news, and to social events. Where on God's green earth is the religious world if not right here where men and women are buying and selling, marrying and being given in marriage, struggling and tempted, broken and beaten in the battle of life!

The man in the street pictures that religious world oftentimes as a little toy section of the universe off to one side where men of peculiar temperament and dress are busy with their new

moons and their Sabbaths, their incense and their liturgies, their stained glass and their historic episcopates, leaving meanwhile the great human interests of justice, mercy and truth in secular life to go their way unblessed and undirected by that spiritual order in whose service those holy men are supposed to stand. In so far as we are responsible for that conception of "the religious world" we are at fault. In so far as we have allowed our Protestantism to fall into that caricature of its real self, we have had no right to expect the performance of its early promise.

The aim of all religion is access to God, the sense of fellowship between our finite spirits and His infinite Spirit, the joy of becoming partakers of the Divine Nature through the maintenance of that union, and the utterance of that august experience in those deeds of righteousness which belong to the life of intelligent goodwill.

In theory Protestantism has laid its main emphasis upon this task of making every man a good citizen in this present world rather than upon the task of preparing him for citizenship in another and altogether different world given over to devotional exercises. But when the time came to hew to the line and put into practice these great Christian ideals in civic and commercial life, even though that process might bring dismay to some of the men who sat comfortably in the broad aisle, then we have not always been willing to have our dreams come true. It takes a brave man and a still braver congregation of men to stand up and say to the Almighty, "Thy Kingdom come, here and now in all these varied interests of ours! Thy will be done on earth as we believe it is done in the skies!" But the Protestant churches will never enter into their own until they stand ready to carry those great ideals through to their glorious fulfillment.

"There is a tide in the affairs of men which taken at the flood leads on to fortune." In this world-wide struggle for justice, for freedom, and for democracy, may not the leaders of our Protestant forces discern that flood tide of opportunity! We see the whole race passing through a profound historical transformation. We see all the current methods of social and political organization being challenged to justify themselves by the measure of well-being they can show in the lives of men. It is the high noon of opportunity for moral advance. And in all this we as American Christians are to share.

We have not entered into this war with any selfish desire for conquest. God knows that we do not covet a single acre of territory belonging to any other power. We have not entered into this war with any sordid desire for material gain. We were already becoming disgracefully rich by the manufacture of munitions and in furnishing supplies to the belligerent nations. If they could have fought it through without our aid it would have been money in our purse to hold aloof. We have not entered into this war in any spirit of touchiness because our national honor has been offended—we are too strong and too sane for all that. We have not entered into this war to punish anybody. There will be no hymns of hate composed nor sung on this side of the water.

A song of hate is a song of hell
And some there be who sing it well;
So let them sing it loud and long.
We lift our hearts in a loftier song;
We lift our hearts to Heaven above
Singing the glory of that we love.

We have entered into this war because we were not willing to stand by and allow other nations to be bled white in the resistance they were offering to international lawlessness and crime. We have entered into this war because we were not willing to allow other nations to be crippled and broken in the defense they were making for those principles of justice and freedom which are the glory of our own national history and of our own type of Christian faith. May we not then at this very hour hear above the din of battle the Voice of God calling upon us to act with Him for the coming of a better order of life. May we not lift up our eyes and see coming down out of Heaven from God, out of the realm of vision into the realm of accomplished fact, a commanding measure of that order of life, wherein dwelleth righteousness and peace and joy in the Divine Spirit.

III. In the third place, let me speak of the present prospects of our Protestant faith. Those prospects are not nearly so bright as they would have been had not our high privilege of private judgment broken us up into all these varied sects. We sometimes

plume ourselves in these days upon the fact that we have achieved a certain measure of religious toleration and the pleasant custom of holding union Thanksgiving Day services. Has the twentieth century of Christian history nothing better to show than that? The very word toleration is an offense. I want no man to tolerate me, and I should feel myself an insufferable prig if I assumed an attitude of toleration toward any Christian brother.

In this time of stress it is difficult for me to be as patient as I suppose a Christian should be toward that spirit of sectarianism which blocks the way of advance. The unity of Christendom seems of so much less importance to some ecclesiastical dyspeptic than the fact that he and his wife, his son John and his wife, should be privileged to live under a form of Church policy and usage, which he has constructed in strict accordance with some obscure passage, wrongly interpreted as often as not, in the Book of Acts. In the presence of the dire need of this whole earth for spiritual direction at the hands of those forces for which all the Churches profess to stand, the petty differences of theological theory and of denominational practice becomes as unimportant as the fact that some men have and some men have not red hair. The minister of Christ who spends his time on Sunday defending his own particular mode of baptism, or expounding some notion of Biblical inerrancy, or inventing some theory of future punishment in the presence of a continent on fire, is not even fiddling while Rome is burning. He is not doing anything as respectable as fiddling. The man who is doing that is guilty of high crimes and misdemeanors against the Kingdom of God.

We have learned as never before in these three fateful years of war how much larger the local unit, the national unit, and the international unit must be if it would reach its highest efficiency. The local militia dissociated from any vaster force of resistance or attack has shown itself all but valueless. It has taken the organized and disciplined forces of whole nations banded together and acting in concert to achieve the necessary ends. How much longer will it take for the children of light to realize that the local and the national units in that vaster and more significant Army of God must likewise be made larger if they would win.

We can all see that Protestantism is not today the mighty cable it was meant to be, binding the freer nations to the Throne of

God. It has been frayed out into so many strands that no single thread or group of threads has in it the necessary fibre for the strain we would impose upon it. We are not in our several communities, or in the nation as a whole, in a position to furnish that competent and impressive moral leadership which the complex life of this modern world so sorely demands.

We have no particular occasion as Congregationalists to stand off at this point and thank God that we are not as other men are. We have not I trust an undue measure of sectarian bigotry. We have, I believe, rendered a certain mediating service among the denominations. But when practical schemes for the consolidation of our Christian forces have been brought forward we have oftentimes shown ourselves amazingly reluctant. And when that blessed day comes for the unifying of these fragments of our Christian faith into a Universal Church, I have the feeling that one of the last consenting groups of those who profess to follow Him who prayed that we might all be one, may possibly be our own high-minded, rock-bottomed, liberty-loving Congregationalists.

We might as well be frank—nothing is gained by hiding behind the door—we have not today anywhere on earth a great Protestant Church. We have nothing in the shape of organized religious effort which in the appeal it can make to the moral imagination of the race or in the actual influence it can exert upon the life of the world, can stand for a moment beside that world-wide, close-knit organization which heads up yonder in the Vatican.

We need above all else, save only the gracious enduement of the Holy Spirit, that wise and patient leadership which will federate these scattered forms of effort into an imposing and achieving unity. We need the firm grasp of some mighty leader—not a Bismarck who by the sheer strength of the ecclesiastical equivalents of "blood and iron" might weld these rival states of denominational life into an empire strong enough to defy the world. The mind of Von Moltke is not the mind of the Master. We need rather some man with the temper and skill of Abraham Lincoln, who "with malice toward none, with charity for all, with firmness in the right as God gives him to see the right," will guide all these sectarian states out of their differences into an imperishable republic of God. That would be union indeed, and that

sort of union would hasten immeasurably the coming of that Kingdom in which we all alike believe.

The finer metals can be welded together or moulded into nobler forms only when they are at white heat. When the metal is cold it resists and breaks. In like manner there are human institutions, vast and weighty, which can be recast only when the material out of which they are formed has been brought to white heat. In these grave times when the whole world is in the crucible, may it not be that God is calling upon us for a new alignment and a better formation of all our spiritual forces for that great task of world redemption. Ten years ago it was a blunder for the scattered fragments of the Church of Christ to be lacking in the highest possible spiritual efficiency; today it is a crime. The world's dire need is summoning all the members of the body of Christ to remember that they are one body in Christ and to act together in a finer concert of power.

We have come to associate the word Catholic so intimately with the Roman adjective that multitudes of Protestants are afraid of it. Would God it might be brought back to us in its full strength! I believe in the Holy Catholic Church, and I belong to it. I pray for the gathering up of all these Protestant fragments of the body of Christ into the Holy Catholic Church.

We have at hand the raw material out of which such a Church could be built. In that multitude of right-minded men and women in all lands who have learned to stand erect and to read and to think for themselves, in the widespread impatience they feel with all external and artificially imposed authority, in the deep-seated conviction they cherish that every man, be he an archbishop or a layman, has equal rights before the Throne of God with every other man, in all that we have the material out of which could be built a great Protestant Church, which would hold the future in its hands.

It doth not yet appear what form this finer Christian unity shall take. It is not made clear just how this comprehensive action of our Protestant forces shall be secured. But we know that in proportion as He appears in all our corporate life, the net result will be like Him.

These are great years and there is much to be done. Let Protestantism stand up straight—the ceiling is high. Let its eyes

sweep the whole horizon—the field of moral opportunity is the world. Let it make bold to attempt the moral renewal of the life of the race—nothing less than that will satisfy the heart of Him whom we serve. Let it go forward with the same four watchwords which have come down to us across the centuries, conscious of its direct access to God, heartened to the core by its doctrine of grace, exalting the Scriptures as furnishing the true form of faith and practice, and rejoicing in its right of private judgment. Let it go forward to build and to rebuild better than it has built before, and to write chapters in its future more glorious than any in its past.

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."

FRENCH ARMY CHAPLAINS IN U. S. AS DELEGATES TO FEDERAL COUNCIL.

WILL TOUR COUNTRY TELLING OF CONDITIONS IN FRENCH CHURCHES AND OF RELIGIOUS WORK IN ARMY AND NAVY.

Chaplain Alfred Ernest Victor Monod and Chaplain Georges Lauga, both military chaplains in the French Army, now in this country as official delegates from the Federation of French Protestant Churches to the Federal Council of the Churches of Christ in America, expect to make a three-months tour of the country, presenting to the churches of America, from the churches of France, a message of fellowship and co-operation and appreciation of the services already rendered by this country.

These men have seen active service with the Army and Navy and both bear the rank of Captain in the French Army. Chaplain Lauga served first as Field Ambulance Attendant in the 8th Division of Infantry and later became Military Chaplain in the 130th Division of Infantry on the Verdun front. He has been twice

wounded and has been awarded the Croix-de-Guerre. He has served in the Argonne, at Hauts-de-Meuse, Woevre and Chemin-des-Dames and, at three different times in 1916, was in a conspicuously active sector of Verdun, where he went every day to the first line, that he might bring the men moral comfort, not hesitating to expose his own life.

Chaplain Monod was called in August, 1914, as a hospital attendant in a Surgery Ward in Paris. Later he was chaplain in the Navy on the hospital ship "Tschad," where he served until August, 1915. He saw service in the Dardanelles, at Salonica and in Albania during the Serbian retreat. Since June, 1917, he has been chaplain in the Army with a division of troops from North Africa.

After being received in New York by the Federal Council, the two chaplains proceeded to Washington, where they were presented to Secretary Lansing and Secretary Baker, and to M. Jusserard, the French Ambassador. Chaplain Monod will make a trip westward, visiting Buffalo, Detroit, Chicago, Minneapolis and Denver. At the same time, Chaplain Lauga will go to Pittsburgh, Cleveland, Memphis, Dallas and Fort Worth, joining Chaplain Monod at Denver. On November 20 they will travel to the coast together, visiting important cities of the west and returning to attend the meeting of the Executive Committee of the Federal Council, which will be held in Cincinnati on December 12.

In a message to the Christians of America, sent through the Federal Council, and signed by the President of the Council of the Protestant Federation of France and by the President of the Protestant Committee it is said of these two men, "They are coming on a purely fraternal mission, with definite aims. We desire to enter into fellowship with you in the faith. We should like to establish, between your churches and ours, intimate links, an indissoluble covenant, by means of regular visits, mutual sending of students, exchanging of publications—and an organization of mutual help, with a view of co-operation in solving the problems of tomorrow. Could we do better than to send you, across the ocean, two of our sons, two of our pastors? They have been faithful servants of our churches in the pastoral ministry; they have been witnesses to the Gospel among our soldiers in the trench line and on the high sea."

BOOK REVIEWS.

The Meaning of Personal Life. By Newman Smyth. New York: Scribners, 1916. 363 pages.

Dr. Smyth has here added to his already widely known book entitled *Through Science to Faith* and to his Taylor lectures, published a few years ago under the caption of *Constructive Natural Theology,* a third work—and the most important of the three—dealing with the same interesting field of study, the borderland where the investigations of the scientist and the reflections of the religious thinker tend constantly to overlap.

The book before us makes, in our opinion, a real and by no means slight contribution to the justification, on empirical grounds, of the view that the cosmos even in its most purely physical aspects, may be interpreted, not unreasonably, as an expression of divine purpose. Moreover, Dr. Smyth, through years of careful reading, has so familiarized himself with the pertinent results of the sciences, that his book ought to prove a mine of interesting and useful information to many in the ministry who find little time or opportunity for similar studies.

A general idea of the course of the argument of the book may be gained from the chapter headings, which are as follows: The Earliest Signs of Meaning; Beginning of Mind in Nature; Personal Dynamics; the Relation of Body and Mind; Development of Personality; Personal Individuality; the Fulfilment of Personal Life in Jesus Christ; the Creative Spirit of Christianity; the Future Personal Life; Personal Realism.

D. C. MACINTOSH.

The Social Teachings of the Prophets and Jesus. By Charles Foster Kent, Ph. D., Litt. D. Scribners, 1917. Pp. 364. $1.50 net.

In the present volume Professor Kent renders valuable service in emphasizing the social elements in Biblical history and literature. This is done under four heads: The Social Ideals of (1) The Pre-exilic Prophets; (2) The Exilic and Post-exilic Prophets and Sages; (3) Jesus; (4) Jesus's Followers. The treatment of the subject differs from that of Soares's "Social Institutions and Ideals of the Bible" in being chronological instead of topical and in placing less stress on origins. As an illuminating study of

a most important phase of our religious history, done by a competent Biblical scholar and writer, the work deserves high praise. For use in study groups and adult classes the minister will find it extremely suggestive in the light it throws on questions of our own day. The writer's judicious selection of Bible quotations enables this compact volume to do service as a source-book and keeps the study close to the Bible itself.

George Dahl.

The Religions of the World. By Prof. G. A. Barton, Bryn Mawr College. The University of Chicago Press. $1.50 net.

The latest addition to the publications in religious education of the University of Chicago is the handy compendium called The Religions of the World. It is from the able pen of Rev. G. A. Barton, well known as a Semitic scholar and author of several works on religion, whose name is modestly suppressed in his own index. Prof. Barton has here undertaken to write a sort of guide-book, which ostensibly, in the title and the diagram representing the "world-religions," gives a birdseye view of earth's religious activities since man began, all in the compass of some five and seventy thousand words, a stupendous task. Fourteen short pages dispose of "primitive peoples;" twenty discuss the religion of the Vedas; another score summarizes not only Buddhism but Jainism, etc.

Of course in such a work the author aims chiefly at condensation. Occasionally he condenses a little too much or too hurriedly, as when he omits the atomistic philosophy from the six systems of the Hindus and substitutes as "orthodox" the most heterdox of all, the Carvaka. More surprising is the omission of the whole national and racial religions, such as those of the Germans, Slavs, Kelts, and even of the Mexicans and Peruvians. It may be permissible to a *Religions of the World* to summarize all Africa under the title Primitive, but how can "the world" with propriety exclude a whole hemisphere?

Succinctness forces the author to leave untouched sundry vital problems in his account of Christianity, the relation of the synoptic gospels, the origin of the miraculous element, etc. Perhaps beginners should not be troubled with such matters. At any rate

the beginner will get, both in the discussion of Christianity and in the account of such other religions as the author describes (namely, the classical and Oriental faiths), a concise and generally correct account of the evolution of religious life, historical data, change of views, establishment of sects, etc., and in this light Professor Barton's little book can be heartily recommended to those beginning the study of religious phenomena. Bibliography and index suffice for their purpose. The author has also added a syllabus for those wishing to pursue further studies, or even (save the mark) to "write a book" on the history of religion.

E. W. HOPKINS.

A Course for Beginners in Religious Education...By Mary Everett Rankin, Instructor in Teachers' College, Columbia University. Scribners. $1.25 net.

In the evolution of lesson courses in religion it was early recognized that the material selected for little children needed to be chosen with special reference to their needs and presented by methods suited to their interests. Gradually this principle came to be observed in the preparation of lessons for older children and young people as well. This priority in appreciation of the needs of Beginners perhaps accounts in a measure for a certain preeminence in lesson courses designed for this age.

The author of this new course has attempted to adhere strictly to those principles of teaching which experience has shown to be thoroughly sound. She has kept clearly in mind the aim of the course, "to guide the pupil's thought, feeling and conduct in his immediate human relations in the family, at school, at play and elsewhere; emphasizing most of all ideal relationships in the family life, so that he will begin to realize himself as a member of God's family." Accordingly, by this standard all the processes of making and teaching the lesson have been judged. The atmosphere of the room and its equipment are to be suggestive of home life. The hymns and the songs are to give expression to the joys of ideal home relationships. The stories are to furnish glimpses into the problems which arise out of those relationships and provide the child with a clue to their satisfactory solution. The prayers are attempts to give expression to the little child's sense of God in

ways that are natural to him. Likewise, the handwork is intended not merely to occupy his hands and utilize his impulse to muscular activity, but also to provide an opportunity for expression of feelings and ideas.

This author has evidently profited by earlier attempts at lesson making, as well as from her own experience as a teacher of children at this age. She has avoided the temptation to overload the lessons with too much material. She believes it better to use "a smaller amount with great thoroughness" than to attempt a more crowded program. She has tried to reduce methods and programs to the utmost simplicity while at the same time keeping them as flexible as possible. There is emphasis upon the fact that the teaching must result in changes in conduct which will become manifest in the child's social relations. The changes hoped for are clearly stated: "More kindness in thought and action. Gratitude expressing itself in love and service for others. Obedience. Sharing—unselfishness. Helpfulness and happiness. Truthfulness. Bravery—courage. Loving and giving. Learning to play with other children. Reverence. Self-control. Responsibility in caring for self and in helping others. Habits of prayer." This may indicate the author's conception of the nature and scope of a little child's religion. Another important feature is the weekly letter to parents, through which the teacher is to keep in the closest touch with the little child's father and mother, explaining to them what has been attempted in the Sunday lesson and suggesting definite ways of co-operation, to the end that the truths taught may find repeated expression in the daily home life and become habitual in conduct. The pictures, also, are most attractive, being scenes from actual home life rather than copies of idealized paintings of Bible scenes, remote from the little child's daily experience.

The topics and stories follow a seasonal arrangement, those designed for the autumn months emphasizing the thought of God's care and suggesting gratitude and helpfulness as the appropriate response. The winter months include stories from the boyhood of Jesus, nature lessons, lessons on obedience and helpfulness, and stories of little children far away. During the spring, lessons on Easter, the awakening of life, nature and truthfulness are given, while the lessons for the summer months deal with bravery, play,

friends, self-control and kindness. The volume is attractively printed and seems very fully to embody the principles advocated by the author.

B. S. WINCHESTER.

The Religion and Theology of Paul; the Kerr Lectures for 1914-15, delivered at Glasgow by W. Morgan, D. D., of Queen's College, Kingston, Can. Edinburgh, T. E. T. Clark, 1917, Pp. X + 272, 8°.

Interpretations of Paulinism are no new thing; but for clearer and exacter interpretation there is ever new occasion. Harnack's watchword, "Back to Tradition" has carried its author back to the point where we are asked to modify if not actually to invert the soundest principles of historical criticism, and to accept Synoptic tradition in the form of the narrative traditionally attributed to Luke as a better standard of measurement on many points than the authentic Pauline Epistles. This is a vital issue. The gospel of Jesus and the gospel about Jesus are the two poles of the New Testament record as Harnack himself has taught us. And the step toward an intelligent opinion on all the great questions of New Testament criticism now so keenly in debate is a clear and well defined idea of the distinctive "gospel" of Paul.

Professor Morgan is an admirable guide along this path where clarity of thought and precision of expression are so indispensable. In Part I he covers in five lectures the subject of "The Redeemer and His Redemption." In Part II nine lectures are devoted to "The Life in Salvation." The two divisions correspond to that polarity of Paul's thought which the present writer has endeavored to point out in the structure of the great epistles. Paul's doctrine of Redemption is an exposition of the significance of the sacrament of the "supper." His doctrine of Life in the Spirit is an exposition of the significance of Baptism with the inseparable gift of the Spirit. Dr. Morgan's fine and scholarly interpretation will take its place with those of Pfleiderer and Somerville, as marking a new advance in our appreciation of Paul.

B. W. B.

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SOLIDARITY.

There is in every desirable college a fine thing called College Spirit. It thrives best in a small school where every member may know every other member and where the centralization of interest is strong. In a student body of less than 100, with every man committed to a common ideal and a special type of interest, such group consciousness should be at its best. Yet for some reason neither class spirit nor school spirit has any large part here. This condition is due in part to the fact that we have become staid graduate students instead of fiery youths, and in part to the fact that necessary outside work takes much of our time. But the chief reason is psychological: like certain Greek philosophers, we are so much interested in the world that we forget we live in Athens.

There are agencies at work which will foster a real School Spirit if they are rightly appreciated. The daily chapel service, if it is the worship of the whole School, will make the School feel its oneness. The Fellowship meetings are intended primarily to put all the men on terms of intimate friendship. The class organizations, if they mean anything at all, should make for active teamwork within each class. The informal gatherings which the Y. M. C. A. is promoting are aimed at social unity.

All of these meetings and movements are valuable just so far as the men respond and help to make them valuable. And not the least of the benefits which such effort will bring is a strong and significant feeling of solidarity.

LIVING CHRISTIANITY.

Soldiers under fire draw strength from the very heat of the conflict and work like men exalted beyond themselves. The ministry and the church are under fire today, although many ministers and many students in the seminaries seem not to realize it. Men are hurling in volleys of questions which blast through the formal defenses of religion and lay bare its inner recesses. "How does the teaching of the church square up with its practice?" "Is the church a believer in expediency, preaching peace when peace is popular and war when men want war?" "How is it that Christian nations began the war and that Christian nations have excelled in its barbarities?" "Is Christianity, then, anything more than an outworn delusion:" And most fundamental of all, "What in fact is Christianity?" Christian leaders who think and read are aware that all is not right with the church in the eyes of the world, but for the most part they are not answering successfully these questions which go to the bottom of their religion. They are not working like men exalted.

The fact which more than any other has made this situation possible and inevitable is that for most persons, ministers and laymen alike, Christianity has been a gospel to be preached and assented to, rather than a gospel to be lived. This observation is not new; ministers and reformers have been proclaiming it for years. But even the ministers still ignore it, and because Christianity often is on their lips and not in their lives they find it hard to answer men's questions. The two types of un-Christianity which stand out most sharply in the pulpit just now are violent partisanship on the one hand, and indifference on the other. A minister so aggressive in militancy or in pacifism that he must denounce as "slackers" or as "militarists" all who differ from him is giving men a false picture of Christian love. A minister so careless of obligation to his fellows that he finds added personal effort and sacrifice unnecessary is giving men a poor example of Christian service. And when men look to the minister as the exemplar of Christianity, as they do in spite of our Protestant insistence that the preacher is not a priest, they measure the church by the lives she produces. It is for that reason that the guns of criticism and inquiry have been turned on Christianity.

Wherever Christians—including ministers—are living Christian lives, they are helping to answer questions. They show to the world a church which can fight wrong without hating men; which can hold loyally to its convictions without reviling its opponents; which will give itself in service without seeking reward. That kind of Christianity is not outworn. It will prevent the selfishness which breeds war. It rests not on expediency but on growing principles. It is teaching embodied in life.

SCHOOL NEWS.

Prof. Archer of the Department of Missions sailed for France during the summer and he is now working among the troops in Mesopotamia. He is on a leave of absence for one year and some of his courses are given by Prof. Beach.

Prof. Bates of Kobe College, Japan, is delivering a series of lectures on "Christian Missions and the Religions of Japan."

On the evening of Friday, Oct. 19th., the Dean and Mrs. Brown entertained the members of the School, both students and faculty, at an informal reception.

On Thursday, Nov. 1st., Pastor Victor Monod and Pastor Georg Lauga, chaplains in the French army, were guests of the School. Pastor Monod spoke at the chapel service and Pastor Lauga at the Fellowship meeting.

Enrollment.

The enrollment lists in the Dean's office show a reduction of thirty-nine per cent in the number of students this year. Seventy-nine men are doing work in the various departments of the school as compared with 128 last year. The number in the entering class is reduced from 33 to 17. Students from other countries as Canada, England, China, Japan, India and Turkey comprise twenty per cent of the total number. The figures are: Graduates, 4; Seniors, 28; Middlers, 23; Juniors, 17; special students, 7. Denominational classifications: Congregationalists, 21; Methodists, 21; Disciples, 16; Baptists, 6; Presbyterians, 3; other denominations, 12.

Twenty-three men who were members of the School last year are now in government service.

Prof. Henry B. Wright is giving nearly all his time for Y. M. C. A. work in Camp Devens, Ayer, Mass. He comes to the school every Tuesday to conduct his classes.

H. G. Mershon, '18, has been elected president of the Y. M. C. A. and Wayne Edwards, '19, president of the Student Volunteer Band.

Scholarships.

Prize scholarships for the second term of 1916-17 have been awarded to the following men:

Fogg Scholarship: Class of 1918—R. L. Calhoun, B. A., Carleton College 1915, West Haven, Conn.

Allis Scholarships: Class of 1918—H. W. Dubbs, B. A., Muhlenberg College 1915, Emaus, Pa.; G. F. Hedstrand, Danbury, Conn.; C. B.

Loomis, Norfolk, Va.; John Moore, Denby, Derby, England; P. E. O. Shaw, Manchester, England.

Class of 1919—S. J. Theodore, B. A., Cornell University 1916, Aruppukota, India.

The men selected for the chapel quartet for this year are: S. F. Spainhower, first tenor; H. G. Mershon, second tenor and leader; B. A. Findlay, baritone; G. E. Leeper, bass.

THE CAMPFIRE.

At Double Beach on the afternoon of October 3, the School of Religion held its annual campfire. The day was delightful, with a warm sun overhead, a hint of autumn sting in the air, and gorgeous colors poured out over all the earth. A large part of the School's constituency, infant, adolescent, and adult, was aboard the special trolley when it left Elm Street at 2 o'clock on Wednesday afternoon, equipped for a shore outing. The crowd was transported to Double Beach in quick time, and disembarked within sight of the athletic field, ready for anything.

The first bit of entertainment consisted in a serio-comic program of track and field sports. Irwin Farmer was general overseer, and with the assistance of judges and timers recruited from among the spectators, he produced a series of races and athletic stunts of many colors. There were straight foot-races for students and faculty, with a final contest among the class champions. There were races for Englishmen, for short men, and for a group of men of all nations. There were various "freak" races culminating in a hilarious farce called a centipede race, in which six men tried simultaneously to ride a broomstick to victory against six other men similarly mounted. The feminine members of the School competed in obstacle races and a ball-throwing contest, and the field-day came to an end with a mixed championship race, in which the winners of the various individual races contested the title of speed champion for the day.

By this time Dean Brown and Professor Tweedy had renewed their perennial dispute over the question of baseball supremacy, and had lined up teams to settle it. Even after eighteen men were picked there was so much promising material in the crowd that Professor Macintosh and Professor Weigle started a second game on a convenient hillside not far away. Reports of the score in "the big game" vary widely, ranging from 13 to 0 up to 17 to 4. All of them, however, agree on a margin of 13 runs for the Dean's team. The other game lasted only two innings. At the end of that time Dr. Weigle's team was not willing to risk the loss of supper (or of their 3-run lead) so the game was called.

The wives of the faculty members had prepared a huge shore supper, and eighty large appetites were satisfied at a long table twenty paces from the water's edge. The wind was blowing sharply by this time, and the crowd was glad to bank itself around a bonfire which lighted up an arena

for the speakers. H. G. Mershon, chairman of the committee on arrangements, presided. He called first upon Professor Walker to award the prizes for the day, and next upon Dean Brown for a brief welcome to the new students. A. B. Bedford replied, as the representative of the Junior class, and Frank Tucker spoke for the Middlers. The student addresses ended with F. E. Carlson's reponse for the Seniors, and Professor Weigle closed the formal program. Each of the speakers called attention to the exceptional problems which the school is facing and the urgent call for sacrifice and devotion among the men who are not at the front. After the speeches were finished, the crowd sang until the returning trolley brought the day to an end.

ALUMNI NOTES.

'06—Rev. O. E. Maurer is on a three months' leave of absence from Center Church, New Haven, Conn., to do Y. M. C. A. work at Camp Meade.

'90—Rev. L. O. Baird has moved from Wilmette, Ill., to Seattle, Wash., where he is pastor of Plymouth Church.

'17—Rev. Paul S. Goertz is pastor of the Howard Avenue Congregational Church, New Haven, Conn., where he will be for one year. He expects to go to Africa after finishing his year in New Haven.

'17—Mr. Yervant H. Krikorian is doing graduate work at Harvard University.

'17—Mr. Fay S. Livengood has been working with the Committee for Syrian and Armenian relief since last June. He has returned to Yale for a year's graduate work before going to India.

'17—Mr. Claybourne W. Longman is preaching in Albion, Ill.

'17—Mr. Edward H. Longman has gone to Riverton, Iowa.

'17—Mr. Howard McCartney is superintendent of the Community Welfare House at Purchase, N. Y.

'17—Mr. Harry L. Meyer is assistant pastor of the First Congregational Church in Ann Arbor, Mich. He is doing work among the students of Michigan University.

'17—Mr. Ray E. Phillips has recently been ordained and will sail soon for Johannesburg, South Africa, where he will work among the miners.

'17—Mr. Emmons E. White, who was ordained last May, will leave soon for India.

Mr. and Mrs. C. A. Burkhardt, of Franklin, Ind., have announced the birth of a daughter, Myrta Constance, on Oct. 13.

HOW THE SCHOOL OF RELIGION IS REPRESENTED IN THE WAR.

If Yale University should fly a service flag it would be one of many stars, and a large number of the stars would be supplied by the School of Religion. We take pleasure in printing the following list. It is doubtless incomplete and perhaps slightly inaccurate, but it has been compiled from the best information obtainable. We would be glad to have the names of the many alumni who are doing their bit, and request that their names and present addresses be sent in for the next number of the QUARTERLY.

FACULTY.

Prof. Henry B. Wright is on a year's leave of absence and is Secretary of Religious Work at Camp Devens, Ayer, Mass. He has forty secretaries working under him.

Prof. J. C. Archer is in Mesopotamia doing Y. M. C. A. work among the native soldiers.

STUDENTS AND ALUMNI.

Mr. Frederick W. Shorter, '16, is a private in the Fifteenth Canadian Field Ambulance and was stationed at Camp Wittly, Surrey, England, at the time of the last report.

Mr. Earl N. Griggs, '17, is with the Navy Y. M. C. A. in Brooklyn, N. Y.

Mr. Cleon S. Osborn, '17, is in France with a Virginia regiment of artillery.

Mr. Rees H. Bowen, '18, is with the British Army.

Mr. Albert F. Coyle, '18, is at the Aviation Camp in Pensacola, Fla., doing Y. M. C. A. work.

Mr. Raymond B. Culver, '18, is at the Plattsburg, N. Y., camp in the Y. M. C. A.

Mr. Ralph S. Hudson, '18, is in Y. M. C. A. work at Camp Meade, Admiral, Md.

Mr. Vere V. H. Loper, '18, is a lieutenant in the Field Artillery at Camp Dodge, Des Moines, Ia.

Mr. Maynard L. Patton, '19, is with the Army Y. M. C. A. at Camp McPherson, Ga.

Mr. Arthur Scambler, '18, has enlisted in the army of Australia.

Mr. Raymond A. Dudley, '18, is at Camp Meade, Admiral, Md.

Mr. Oliver W. Bateman, '19, is a lieutenant at Camp Grant, Rockford, Ill.

Mr. Filmer S. Cuckow, '19, is in the Army Y. M. C. A. in Camp Devens.

Mr. Ralph O. Harpole, '19, is in L Company, 54th Infantry, Chattanooga, Tenn., Military Branch.

Mr. Edgar L. Secrest, '19, is somewhere in France with the Army Y. M. C. A.

Mr. T. B. Lathrop, '08, is on a year's leave of absence from his church in Branford, Conn., to do Y. M. C. A. work in France.

Mr. A. I. Frantz, '19, is teaching in McPherson College, at McPherson, Kan.

Geo. Hayes, '19, is at Camp McClellan, Anniston, Ala., in Y. M. C. A. work.

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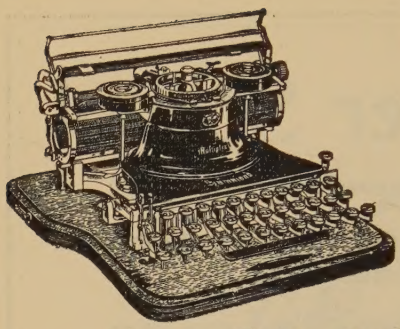

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